

Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4: 11-14.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11: 3, 4.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1910.

11.

QUESTIONS OF THE HOUR.

A WORLD-WIDE RECOGNITION OF THE KINGLY CLAIMS OF CHRIST, AS MEDIATOR, THE AIM OR END OF FOREIGN MISSIONS.*

REV. J. M. FOSTER, BOSTON.

The consummation of the foreign missionary enterprise is the establishment of the mediatorial dominion of the Lord Jesus Christ over all the nations. He has been invested with universal mediatorial authority by the Father. He rules in the midst of His enemies. And the aim of foreign missions is to subdue the rebellious, to make them a willing people by the power of divine grace. "All power in heaven and on earth hath been given unto Me. Go ye therefore and evangelize all nations."

HIS PREPARATION FOR FOREIGN MISSIONS IS WORLD-WIDE

The inscription over the cross of Christ was written in Hebrew and Greek and Latin: "The King of the Jews." He used the Hebrews. Unto them were committed the oracles of God. From them the Messiah came. From them the Apostles came who were Christ's witnesses in Jerusalem and Judea and Samaria, and unto the uttermost ends of the earth. He used the Greeks. Their

**An address at the Foreign Mission Conference of the Synod of the Reformed Presbyterian Church at Winona Lake, Ind., May 27, 1910.*

philosophers developed formulas of thought, and their poets and philologists perfected their language. And 380 years B. C., Hebrew Rabbies were called by Ptolemy into Egypt to translate the Hebrew Old Testament into Greek. This is called the Septuagint. The Jews colonized after this and carried the Greek Scriptures into every nation of the world, and read them in their synagogues every Sabbath day. So that all the world was expecting the Messiah. He used the Romans in bringing all nations under one central government, in building roads for travel and commerce and ships to navigate the seas. So that a highway for the Apostles and evangelists was actually awaiting them on sea and land when they received their world-wide commission.

Now, what He did by these three nations in preparing for the beginning of foreign missions, He has done by one in preparing for modern missions. Great Britain has the English language, the combination of what is best in all and destined to become world-wide. Great Britain has an empire upon which the sun never sets. Wherever her colonies are, there the Bible and Christian missions are found. By railroads and steamships and telegraph and telephone she has made the world one neighborhood.

But the British Isles were too strait for the Kingdom of our Lord. He pre-

pared a field in America. He established here a free government of the people, by the people and for the people. He brought here immigrants from all quarters of the earth. He set up a system of free public schools, which is the alembic in which these nationalities will be fused into one composite organic people. From this He will eliminate secularism in government and incorporate Christianity in our national and political life. And with this object lesson before the world the Jews will be convinced and brought into the Kingdom. And then the fulness of the Gentiles shall be brought in.

THE GOSPEL OF THE KINGDOM WHICH FOREIGN MISSIONS PROCLAIM IS WORLD-WIDE.

A century ago the leading motive was sympathy for the lost—pity for the perishing world. Later the primary motive was obedience to the marching orders of the risen Lord; and that motive will never wane. But of late years the thought of a Mediatorial King establishing His Kingdom over all the earth has dawned upon the Christian mind: just what the Covenanters have preached from the days of John Knox. Prof. F. G. Peabody, of Harvard University, has done a good service, in his book on "Christ and the Social Problem," in accentuating the fact that the gospel is not primarily to save individuals, but to establish a Kingdom. Our Lord and His forerunner, John the Baptist, preached: "Repent, for the Kingdom of heaven is at hand." More than one hundred times in the gospels this gospel of the Kingdom is announced. Our Lord died as a King and to purchase a Kingdom. He was raised up and exalted to God's right hand to receive a Kingdom. God's original design was that a perfect man should rule this world. To Adam He said: "Have dominion." But the condition of holding the Kingdom was perfect obedience.

Adam sinned and the scepter fell from his hand. The tempter seized the scepter. He is the god of this world. The whole world lieth in the wicked one. But God did not mean to allow a fallen angel to hold the power. To realize the original design, Jesus, the second Adam, appeared. In spite of Satan's temptations He became obedient unto death, even the death of the cross. You remember the devil took Jesus up into an exceeding high mountain and showed Him all the kingdoms of the world and the glory of them in a moment of time. "Yonder is Babylon and Nineveh with their ancient glory in the East. There is Egypt, the oldest of Kingdoms, and the granary of the world. Over on the North is Greece with its poets, philosophers, artists, statesmen and warriors. And yonder is Rome, with its armies and navies, its laws and courts, its commerce and trade. All these are mine. I know you have come to purchase them by death upon the cross. But I will surrender all to you on the easiest terms: only fall down and worship me." But our Lord refused his offer. He came to destroy the works of the devil and wrest the Kingdom from him. In His death He destroyed him that had the power of death, that is the devil, and delivered them who through fear of death are all their lifetime subject to bondage. In His cross He spoiled principalities and powers and made a show of them openly. He came from the cross with Satan chained to His chariot and His people brought back as His spoil. "And I, if I be lifted up from the earth, will draw all men unto Me." He has drawn all men without exception under His mediatorial scepter. "He became obedient unto death. Wherefore God also hath highly exalted Him and given Him a name that is above every name."

The Epistle to the Hebrews quotes the 8th Psalm and remarks that as a matter of fact we see that all things are not subject to man in his present state. But we see Jesus, for a little made lower than the angels, and as a reward for His perfect obedience to the precept and His endurance of the penalty of the broken law, exalted far above the angels and invested with universal dominion. Because the death of the incarnate Son of God made the pardon of sin and the restoration of the sinner consistent with and gloriously illustrative of the perfections of God, the majesty of the divine law and the stability of the divine government, therefore Jesus has been exalted far above all principalities and powers and might and dominion, and every name that is named not only in this world, but also in that which is to come.

“For the suffering of death He has been crowned with glory and honor, that He by the grace of God should taste of death for every man.” During the Civil War, Abraham Lincoln insisted that he was President of the Confederate States, and that it was his duty to compel them to submit. The Lord Jesus Christ is King over all the earth: the Governor among the nations. He has received authority to rule in the midst of His enemies. And He must reign until all His enemies are made His footstool. Foreign missionaries are His ambassadors, going into rebellious nations and calling upon the people to acknowledge their Saviour King. The same fatal compromise that Satan offered our Lord on that high mountain he is offering the churches today. A federation of the Reformed Churches and a secular government are Satan’s counterfeit of Christ’s mediatorial dominion. There never was a time when the testimony of the Covenanter Church was needed so much as at the present

time. The fact of Christ’s Headship over His church, that He is her only life-giving, governing and protecting Head, the Head of her doctrine, discipline, worship and government, and that the Psalm-singing, Covenanting, Presbyterian, witnessing church is according to the pattern shown us in the Mount, needs to be proclaimed in thunder tones. And the fact that the true Christian state is the christocracy, that Jesus Christ is the Law-giver and King and Judge of the Christian state, the official Head of the legislative, executive and judicial departments of government, needs to be trumpeted from every mountain and hilltop. He has made His witnessing church strong in America, because their testimony will be sounded out into all the world from this land. He has planted His witnesses in Latakia, Asia Minor and Cyprus, the gateway between Europe and Asia and Africa, that His mediatorial claims may be trumpeted in the ears of those continents. He has planted His witnesses in Tak Hing Chau, China, that the Malay peoples of China, Japan, Thibet and Burmah may hear the full gospel of the Kingdom.

**THE ADMINISTRATION OF FOREIGN MISSIONS
HAS BEEN CONDUCTED BY THE REIGNING
MEDIATOR ON A WORLD-WIDE SCALE.**

During the middle ages the church was corrupt, and foreign missions were not thought of. But when the Reformed churches separated from Rome, they immediately responded to God’s call, and the modern era of foreign missions began. Note the providential working! About the same time Knox appeared in Scotland; Bradford, Ridley, Latimer and Cranmer in England; Luther in Germany; Calvin in Switzerland; Savonarola in Italy. In 1453 Constantinople fell before the Ottoman power, and the Greek scholars came west with their Greek Tes-

taments and entered the universities of Europe. This led to the translation of the Bible into various languages. About the same time the art of printing was discovered. By and by steam was harnessed to the printing press and to railway trains and to ships. So the Book of God was multiplied and now goes everywhere. The British and Foreign Bible Society was organized in 1804 and the American Bible Society in 1816. These two have printed 250,000,000 copies and translated it into 300 trunk languages, spoken by 1,200,000,000 people, and parts of it into 300 more tongues, leaving less than 300,000,000 without the Scriptures in their native dialect.

Out of the ashes of Huss, who was burned at the stake, arose the Moravians. They adopted the magnificent motto: "Every believer is a witness for Christ; wherever he can do the most for Christ is his home, and his cross is self-denial for Christ." One out of every sixty of their members became foreign missionaries. Their zeal led to the organization of the "Holy Club" of Lincoln College, Oxford. John Wesley was a student there then. The motto of the club was: "Holiness to the Lord." John Wesley visited London, and one Sabbath he found a few poor people in a private house gathered for prayer. They read Luther's commentaries on Galatians. A strange fire burned in Wesley's heart. Returning to Oxford he persuaded the "Holy Club" to add to their motto what made the watchword of the Methodist Church: "Holiness to the Lord and service to men." In addition to these two divinely

awakened moves, there was a third. Praying bands were formed simultaneously in Scotland, North Ireland, Wales, England, Holland and the American colonies. Take one illustration: Jonathan Edwards, in 1747, issued a pamphlet calling upon all Christendom to join in prayer for the outpouring of the Holy Spirit. In 1784, Olney, Sutcliff and others reissued Edwards' pamphlet and urged the setting up of a monthly concert of prayer for the conversion of the world. Sydney Smith sneered at the idea of converting the world. "It is the dream of a dreamer, a man dreams that he has been dreaming," was his characterization of missions. I wish it were possible for him to be here now. In October, 1906, the centennial of the Haystack prayer meeting was held in Williamstown, Mass. A marble shaft marks the spot where a few students met once a week near Williams College and prayed and conversed about foreign missions. Out of that meeting came the American Board in 1810, and they have a chain of missions reaching around the world. The promoter of that Haystack meeting was Samuel J. Mills, who repeated over and over: "We can do it if we will." President Capen, of the American Board, changed that motto: "We can do it and we will." Mills was sent to Liberia on the west coast of Africa. His report led to Robert Moffat's mission in South Africa. This led to Livingstone's journey into the heart of Africa. This led to Stanley's journeys after him. And these led to the Congo mission and the Uganda Pentecost.

(CONCLUDED NEXT ISSUE.)



We are tested by our duties. We do not begin to realize how much depends upon our faithfulness in the common days. To fail in our testing is to come unready to great crises. We say God does His own work in the world. Yes, but not without us. Our faithfulness is essential to the carrying out of the divine purpose.—
J. R. Miller.

NEWS OF THE CHURCHES.

ABROAD.

Syria, Latakia.—Writing from Alexandretta, under date of Sept. 21, Rev. S. Edgar sends interesting items:

As you perhaps heard from others, I made a trip from here to Suadia. Rev. J. D. Edgar and Miss French came along to see the famous valley. We had a very pleasant trip, save that Rev. Edgar and myself came home a little under the weather. But in a few days we were well again.

Found the work in Suadia about as usual. The school was closed for the usual month's vacation. The Bible woman's report book showed that she had taken the gospel to 280 women in the month of August. About 170 of these were Fellaheen and quite a number of Moslems, the rest Greek Orthodox. This shows, I think, what a useful branch of spreading the gospel we could have in the house-to-house work were it well superintended. But no one can make a visit to Suadia and examine even a little into the work without seeing that it needs an overseer of some kind. And, personally, I believe, until some one persuades me to the contrary, that a physician and lady superintendent for the school is the solution of the present conditions. Preached twice on Sabbath. In the morning had an audience of about sixty-five, in the afternoon about thirty-five. I enjoyed the work and trust the Lord blessed my feeble efforts in presenting the gospel.

I went down to Alexandretta last Saturday to welcome Dr. Stewart and family, also Miss Crockett. Found all in good health after a pleasant journey. Thanks for your care over Dr. Stewart. All the honors heaped on him do not seem to

spoil him, though there may be undercurrents that are not visible on the surface. Thanks for such a strong, healthy, cheerful-looking lassie as Miss Crockett. Trust that some young man's covetousness may not come in and rob us of her. I am sure the ladies in our station will be grateful to get a glimpse of the new millinery department, or perhaps it may make them homesick when they see the great things they are being deprived of. Found Miss Elsey and Miss Fattal on the steamer, returning from Guzne. Both seemed rested and ready for their trying duties in the hospital. Mr. Sadik Fattal was also in the company, returning from his vacation.

We expect to return on Monday next. We have had a pleasant summer here, thanks to Rev. Kennedy for his kindness in sharing his summer house with us. We have had preaching here every Sabbath, the ministers taking turns. Dr. Martin and family are getting rested after the trying experiences of the past year. We are glad to see the Doctor in such good health.

We were glad you had such a fine visit with Brother Robb and wife. May the Lord bless their experiences to the enrichment of us all.

Our hearts are heavy as we read of the resignations of Dr. McCarroll and Rev. C. A. Dodds. Just when we think our stations are ready for work here come the disappointments. Mr. Dodds is a man whose judgment will be much missed on the whole field, and that of his good wife also. Our sympathy goes out to them and to the Mersina field. True, Mersina has a good man in Mr. McFarland, but that

doesn't help Latakia much. Trust the Lord may soon send recruits to fill up the ranks.

We are rejoicing with the China brethren in the new force and with the new workers in the great blessing the Lord is giving them.

Asia Minor, Mersina.—In a letter to Mrs. Sommerville, dated Sept. 6, Miss Evadna M. Sterrett reports some items of general interest, which we have permission to publish:

A few weeks ago I spent two days at Tarsus and a village near, where we have two Church members. I spent the night in Tarsus, and it was a great treat to be present at such a full prayer meeting—a good many over a hundred. I visited a goodly number of our people with our evangelist. I notice that he seems to be preacher, doctor, counselor and judge for the whole neighborhood—not only for Protestants, but for Catholics and Greeks. Just while I was there several different cases were brought to him for help and advice. Some one here in Mersina was telling one of our members that in Tarsus any person who couldn't manage his affairs or was walking in foolish ways was brought to M. Makhiel. The question was asked, "Can he cure crazy people?" "No, but he knows how to direct them and advise them in such a way that they become sensible."

The reading room is rarely without people in it. Wherever we went he seemed to be looked up to with love and respect. As we passed through the streets, Christians, Moslems and Fellaheen greeted him in the most friendly way. I really think he is doing good work. His wife and daughter are a great help, too, in the work.

I was delighted with the visit to the village. The home of our members seems

to be a gathering place for people to discuss religion, and the woman reads and tells stories to the women and girls.

We have had a number of pupils from that village, and most of them came to see me. They are nice, kind people, and I only wish that our working force were large enough to allow some one to be on the road most of the time. I was interested in the arguments a young Fella put up in favor of Protestantism against a Greek. He used to be in school, but I had not known that he knew enough to debate as he did. The Greek also had been in school as long as the Fella had been, and had the same chance to know and understand. O, how I long for the time when all who believe in the right way will have liberty or courage to come out and profess their faith.

Our doorway here this summer has been a great place for debates on religious subjects. It is a nice, breezy place all the time, and a great variety of people sit down to enjoy the cool breeze, and I do not think a day passes without arguments. We have one man teacher, a lady teacher (Madeleine) and the doorkeeper and our girl (Maroom). These do not lose an opportunity to testify to what they believe. Catholics (Roman and Maronite), Jews, Greeks, Fellaheen and Moslems have been among our door guests, and I trust that somebody has been benefited. There is an Englishman who believes in keeping the seventh day of the week instead of the first, as the Sabbath, and he is coming occasionally and trying to advance his views. I discourage our workers from debating with him, because I know he has all his arguments studied, whereas they have not had occasion to study, especially on this subject, and I do not want them to be worsted. Madeleine sent word to him by his brother to go and teach his doctrine to the many people who kept no

Sabbath at all. She said that ours tried to keep one. Perhaps she told him herself, for I saw him here Saturday, and she was armed with her Catechism with proofs, and I overheard her telling him that it would be a good thing if everybody would agree to keep one day of the week as a holy day. The young man is a very religious fellow, and goes about among the towns and villages, but I notice he tries to get hold of the very best people, who are the fruits of the labors of others. This I do not like in him. Mr. C. A. Dodds preached a good sermon on the subject last winter and at the time I told him I wished it could be printed. We will have to give our flocks special instruction on this point.

I have written too long a letter. Perhaps you can pick out a little about the work that will be of use to Dr. Somerville for OLIVE TREES. I had wanted to write to him just after my visit to Tarsus.

Cyprus, Larnaca. — Writing from Soukoluk, Syria, at the close of the summer holidays, Rev. J. D. Edgar sends us interesting items:

We rejoice very much to know that a suitable teacher has been secured, for it will mean so much to the work in Cyprus. We trust and pray that he is one who has the spiritual qualifications for such a position. I am very sorry that I did not have the opportunity of meeting Mr. Stewart in America, to form his acquaintance. But, owing to his father's high qualifications and long experience in mission work, I am sure he will be able to take up the work with vigor and address much like an old hand. - - -

Mrs. (Patton) Edgar has improved in health considerably since coming to Soukoluk. I regret, as do all the friends here, that we cannot remain here for another

month, that her condition might still improve. But duty calls us back to Larnaca to school work.

We expect to open school on Sept. 26. Mr. Jordani, one of our teachers, a very devoted Christian young man, writes from Larnaca that the prospects for a good school are bright. We have received applications from a number of Greek and Moslem boys to come into the boarding department. We are receiving boys between the ages of eight and sixteen years. The price for boys in the boarding school is £15 sterling for the school year. Besides this, each boy must furnish bedding for an iron bedstead and pay for books and washing. We have some very poor boys in view, whom we would like very much to receive, but owing to the fact that we have no way of supporting them, we are afraid we may not be able to receive any of them. One of these boys is a very promising boy, and I think will some day become a very efficient helper, if he has an opportunity to advance.

We are very sorry to get word that Dr. McCarroll has resigned. So far as I was able to learn, in the months I was in Cyprus during the last school year, he was getting a splendid hold on the people by his quiet, kind ways and good medical ability. It seems a pity, for every man has to gain confidence for himself, it seems. One cannot take up the work where another lays it down, but must make his own beginning and gain confidence for himself.

On Wednesday, Aug. 31, Rev. S. Edgar, Miss French and I started on a trip to Suadia. Mr. S. Edgar's object was to preach the word to the brethren and to visit the schools and note the progress of the work. Miss French and I wished to make ourselves acquainted with the work and the brethren in Suadia and Antioch, and visit the sites of ancient Seleucia and

Daphni. We had a very pleasant trip. Mr. S. Edgar preached two sermons in Arabic on the Sabbath, which warmed the hearts of all who understood. The brethren seemed to appreciate his messages a very great deal. There were about sixty present at the morning service and a smaller number at the afternoon service.



In a letter from Aspinwall, Pa., dated Oct. 11, Rev. Walter McCarroll pleads for the work in Cyprus:

It does not appear to be the usual thing for missionaries home on furlough to write anything for publication, but I shall venture to infringe on the unwritten law, and tell of some of my movements since coming home.

We arrived at Pittsburg on June 1, just as Synod was closing its meeting. It was a great disappointment to me to miss the meeting of Synod, but as our tickets had been booked by a certain route and steamer before learning of the change in date of meeting of Synod, I was compelled to forego the pleasure of being present at its meetings.

It was my expectation that I would be able to present the work in Cyprus to a larger part of the Church than I have reached. This is probably due to my inexperience in dealing with such matters or lack of a "manager" to arrange an itinerary for me. As it is, it has been my privilege to meet some of the people in a number of congregations in the Middle West. On a trip west to assist Brothers McConaughy and Johnston, I spoke to an elect few in the following congregations: Chicago, Morning Sun, Sharon, Wyman, and Washington, Ia. It was a pleasure to meet with the brethren in these places, and, though the number present in each place was small, yet those present manifested a deep interest, and I am sure that the work in Cyprus will have a larger

place in their prayers. Not having visited the congregations of the West before it was a surprise to me and very refreshing to find two such wideawake and earnest congregations as Clarinda and Blanchard. It cannot be said of them that they are churches of women and children only. It was good to see the way the men turned out, not only on Sabbath, but on the preparation days as well, even though it was a busy season for the farmers. It showed that they believed in placing first things first. It was an inspiration to preach to such appreciative hearers, and I am sure that Brothers McConaughy and Johnston are to be congratulated that the lines have fallen to them in such pleasant places.

Returning East I enjoyed sweet fellowship with the brethren of Dr. Acheson's congregation, Eighth Street, Pittsburg, in their communion season on the first Sabbath of October. On the Wednesday evening preceding, there was a social meeting of the Men's League, after which I was given an opportunity to speak on the work in Cyprus and enlist the hearers in more definite and specific prayer for the work there. Earlier in the summer I assisted Brother Elsey in Hetherton, Mich., and preached a few times in Detroit and Southfield. In all, it has been my privilege to speak about the work in Cyprus to fourteen different congregations up to date.

We take it as an answer to prayer that another teacher has been sent from America to teach in the school in Larnaca, and we are grateful that Mr. Charles Stewart reached the field in plenty of time to take up the work when school opened. But still we are not satisfied. It is not sufficient that we have the machinery, and that the Bible be faithfully taught every day. We need not only the teaching of the Word, but a spiritual atmosphere in

which the Word will take root. Much, if not everything, depends upon the atmosphere of the school spiritually. If it is surcharged with the divine dynamics, then souls will be changed and saved. We want a spiritual revival in that school this winter, and we ask the Lord's intercessors in the home land to unite with us in this definite and specific prayer purpose. Is it too much to expect that fifty souls, inside and outside of that school, will be brought into saving relations with Jesus Christ this winter?

It is our expectation to sail for Cyprus again about the end of November, but between now and then I hope to present the work in Cyprus to as many congregations as opportunity shall afford.

China, Tak Hing.—A letter from Dr. Kate McBurney, begun Sept. 1, will be read with special interest.

None of us went to Macao this year for vacation. Only a few from any of the Missions seem to care to go to that historic place. I wonder if the Portuguese miss us. Perhaps the East Indian trader from whom we purchased our annual supplies of dry goods will miss us as much as any one else. He was very nice to us, and always tried to have us buy more than the amount of money we took with us, saying he had never lost a cent from a missionary. Speaking of him in the singular is not intended to convey the idea that there was only one of him.

The secret of our neglect of Macao is that we now prefer to live on an island under the control of the British Government in Hong Kong. The island is in two divisions, with a narrow neck between. It is for this reason sometimes called Dumb-Bell Island. The handle of the dumb-bell—or neck of the island—is low, not much above sea level. The two ends are very steep and irregular. A

number of missionaries have built houses so as to have a place to rest in summer. Most of the first few houses built were destroyed by a typhoon, but those that are now erected are thought to be able to withstand the storms that occasionally sweep over the place. The houses are mostly small cottages, but have to be built of stone or concrete, as nothing of wood is supposed to be able to withstand the elements and the white ants. Dr. Wright and Mr. Mitchell have put up small cottages. In Mrs. Wright's absence they kindly allowed us four "Koo-Neungs" to occupy the Wright cottage. It has been a boon, for it is a very difficult matter to rent rooms on the island. The main attractions here are sea bathing and the absence of conventionalities, with the opportunity of meeting with workers from other missions, renewing old acquaintances and making new ones. Two of our fellow missionaries from a neighboring mission were married during the vacation, and the Tak Hing missionaries were all invited. The ceremony was performed in Hong Kong and the company was served with excellent home-made cake and real ice cream afterward. It was a pleasant occasion.

The South China Medical Missionary Association held a two days' session on the island which was very helpful. At the close of this conference a general picnic for all missionaries on the island, together with Sergeant Gordon and family, was held in the shadow of one of the cottages. Sergeant Gordon is the only foreign man who belongs to the island. He is responsible to Hong Kong, but is really almost an absolute monarch here. He keeps the islanders under good control, and I think they must like him, judging from the influence he seems to have over them. One thing is certain, he is a very popular man among the missionaries. Every one has a

good word for Sergeant Gordon. And, indeed, they should have, for he shows us every kindness and attention within his power. He is lawyer for us when we wish to know Hong Kong law in its application to us here, and it never seems to bother him, no matter how many calls we make on him. He is a Scotchman, and no doubt came of the old Scotch Covenanters. Mrs. Gordon is his worthy helpmeet in his genial ministrations. She is an intelligent and accomplished lady, and knows how to make friends feel at home in her house. It was she who with her husband sheltered four of us Tak Hing missionaries from a threatened typhoon two years ago. They have two fine little sons to cheer their home. Without these good people the island would not be what it is to the missionaries.

Two series of preaching services of a week each have been held for the islanders since we came. Meetings were held each night in the open air. The attendance was very good. Two men professed conversion. There were a few conversions before, and there is some work being done by the Baptists; but no resident foreign worker is here to oversee it.

We have had English services every Sabbath. It is good to hear. The second Sabbath, Rev. E. C. Mitchell was invited to preach. Last Sabbath Dr. A. I. Robb preached. Rev. J. K. Robb and family had been on the island but a few days when Margaret developed measles. Two weeks later Joe followed suit, and on the week following Metheny succumbed to the same malady. Lawson has so far escaped, but it has meant quarantine for the whole family instead of the daily plays with other children and friends and the social intercourse, to which they looked forward with such keen anticipations. The one comfort is that they got away from Tak Hing when they did. Otherwise they

would have had unusually hot weather. Here it is very hot in the sunshine, but there is usually a cool ocean breeze, which you can enjoy if you do not have to go out of doors. This week has been what is called typhoony weather. The typhoon balls and other signals have been up in Hong Kong, and there has been a falling barometer. Yesterday the island launches were ordered home from Hong Kong early by the harbor master, as the indications were rather threatening. Dr. Wright did not come over from Hong Kong last night, and we suppose he did not know that the boats were to leave early. He has been spending a month in the study of tropical diseases and their bacteriology. We will look for him home this evening. Poor man! Notwithstanding he has gone to the trouble of erecting a cottage (the word trouble is not used inadvisedly), he has nowhere in it to lay his head. The Mitchells have taken pity on him and allow him to spread a pallet (or, properly speaking, a cot) on their dining room floor, which he takes up in the morning. He takes a bite and a sup with the Koo-Neungs before he leaves and another on his return, and thus his days are spent. He seemed immensely happy the other day, and it turned out that he had a letter from Mrs. Wright, saying she would leave for China early in October. We are also happy in the anticipation of Mr. Kempf's early return with his bride and the other new people whom we expect to accompany him. According to the sailing schedule they are to arrive during the week after the third Sabbath of October. Our preparation services for communion will begin on the first Sabbath of October if present arrangements are carried out. These are to continue through the following week and communion is appointed for October, second Sabbath.

Dr. and Mrs. Robb left for Tak Hing this week. We trust the threatening weather has not hindered them. It will no doubt help to break up the intense heat that has continued up West River.

I neglected to say that, besides Chinese, missionaries and Sergeant Gordon's family, this island is inhabited by flies, mosquitoes, cockroaches and centipedes. Several of us have been bitten by the latter. They are not so large as those they boast at Cache Creek Mission, but just wait till we have been here as long as they have been at Cache Creek. At any rate, we can beat them by long odds when it comes to mold, rust and mildew.

A death occurred in Tak Hing that will probably not be included in our annual statistics, so I will tell you of the case. A middle-aged Chinese woman came occasionally to the dispensary, who had a cancer of the face. While it might have been removed, she was unwilling. When it was too late, she became urgent to have an operation. Her husband is Recorder of Deeds, I think, at the Yamen. He came in person one day to plead for an operation, but it was too late. Dr. Scott offered to dress the face daily for her relief, but she had to come in a sedan chair, and complained that the jolting hurt her so she had to quit coming. Dr. Scott asked if she would like to hear the gospel. She said she would, so the Doctor asked if I would call. I asked for volunteers to go with me, and always had one and sometimes two. We went daily for about a month. Occasionally one of the foreigners went, but always one or two Chinese women went with me. One of the assistants in the hospital, the teacher in the girls' and women's school, one of the wash women, or a woman from the school would go along. We sang a Psalm, read a chapter, talked awhile and prayed with her. She was very grateful, and always

thanked us. One day we had talked particularly of sin. She seemed much interested, and asked, "Is Jesus willing to forgive my sins?" Many times we wonder if perhaps when we tell new inquirers of sin, they may simply learn from us that they are sinners without any special realization of the fact. But she seemed to see several things more plainly than some of the women do. She professed belief from the first, and drank in hungrily everything we could tell her. Eleven of the women of her household were more or less regularly present, and three of these said, without our asking, "I believe this doctrine." One day the Chinese reported her death the previous night. "She died for two hours and came alive again." When we called early in the morning she was dressed in burial clothes and her face was covered with a handkerchief. She could not speak nor open her eyes. When asked if she were relying on Jesus she nodded her head. We were surprised to find her able to speak in the evening, and she could tell all that happened. Her throat seemed to have been paralyzed temporarily. She lived over three weeks after that and astonished the Chinese, to say nothing of ourselves, with her vitality. To the very last of our visits before coming to the coast, she was steadfast. She said she prayed and that her heart was at peace. Her death occurred shortly after we came here. She died in the faith, but her name is not on the Church roll.



In a personal letter, dated Sept. 3, Rev. A. I. Robb reports return to Tak Hing:

I am able to write again from Tak Hing, as my wife and I returned home in the middle of the week. Our steamer left Hong Kong two hours ahead of schedule time to escape an approaching typhoon. After we had been an hour

under way we ran into a hard blow that lasted long enough to make us think we had been unwise in starting, as the steamer on which we were has already been sunk twice in typhoons. However, the blow soon passed over, and we had a nice trip home. Some of the others expect to come next week, and some will probably remain at the coast until Mr. Kempf arrives. At least, that is the present announcement.



Writing again Sept. 10, he gives other items:

I heard yesterday that a member of the Christian Alliance Mission, who came out two years ago, has lost the sight of one

eye just as Rev. R. A. Blair, only this man had malaria very badly for months and refused medicine for that and would not allow medicine to be put into his eye that the oculist might examine it. - - - My brother's children took the measles immediately after they reached the island for their vacation, and they had to be in quarantine the whole time, and are not yet out of it. They hope to return home next week; but if one of the children who has not yet taken it should develop the disease, they will have still further delay. - - - Mr. and Mrs. Mitchell came home yesterday. - - - Dr. Wright and Drs. McBurney hope to return next week. Miss Dean will stay a few days longer.

AT HOME.

Pennsylvania, New Alexandria.—It is with sadness the Ladies' Missionary Society of New Alexandria Congregation place on record a tribute of love and respect to the memory of Mrs. B. A. Milligan, who died July 27, 1910. She was an active, cheerful member. She had strength of character, good judgment and was ever ready to do her part in extending Christ's Kingdom in the world; could see no discouragements, but trusted in her Saviour for strength to overcome them.

In Mrs. Milligan's death our society has lost a faithful worker, a liberal giver, and each one of us a friend and coun-

selor. We cherish the memory of her consecrated life, and profit by her example. We extend our sincere sympathy to the bereaved family and enter this expression of our esteem upon the minutes.

COMMITTEE.

Minnesota, Glenwood.—The Missionary Society of Reno record a tribute to the memory of Mrs. J. K. Elsey, their president, who was called home July 10. She found pleasure in working for her Saviour in the home and church. The husband and seven children miss a loving counselor, and we a friend.

COMMITTEE.



Dr. Guthrie once met a child in the Cowgate of Edinburgh, a stunted little creature, struggling along with a baby in her arms nearly as big as herself. He patted her on the head and asked her if her burden was too heavy for her. "He's no burden," she replied; "he's ma wee brither." Love made her burden light.

And how many a burden does love lift in this world until it becomes no burden! If we only get more love in our hearts there will be fewer and lighter burdens in our hands and on our shoulders. Love for Jesus Christ makes all His burdens easy and His yoke light.—*The Presbyterian Banner.*

MONOGRAPHS.

WORLD'S CHRISTIAN CITIZENSHIP CONFERENCE.

TO CHRISTIAN CITIZENS OF AMERICA.

FELLOW PATRIOTS:

This country is yours. It is the land of your birth. It is the birthplace of your fathers; perhaps of your remoter ancestors. You have been watchful observers of every step of her progress—her vast and growing wealth, her expansion over new territory, the development of her industries, the increase of her population. We have been glad and have rejoiced over all this material progress. We have been proud of our flag, and proud of the noble inheritance we shall shortly leave to our children.

At the same time we are not unaware of the evils which have developed in our national life. We have seen or have read of the corruption which prevails in some of our State and municipal governments. We have grieved over the ravages of the liquor traffic, over the families broken up under our divorce laws, over the increasing desecration of the Lord's Day, over the spread of profanity, unchastity and lawlessness among the people.

In the presence of these evils the proposed World's Christian Citizenship Conference, to be held in Philadelphia, Nov. 16-20, has a special interest for American citizens. The subjects with which it will be concerned are subjects which are earnestly, and are to be yet more earnestly, discussed in the United States. There is a portion of our citizens who are opposed to any connection of our government with Christianity, and who are constantly striving to divorce the nation from any connection with the Christianity of her people, and to obliterate all the evidences by

which the fact of such a connection may be established. To this end they labor to overthrow our Sabbath laws, to banish the Bible and all religious exercises from our public schools and to prevent the acknowledgment of God or of Jesus Christ in any public act or declaration. Of all the reports to be presented at this Conference, there will be none probably of so great intrinsic interest or so momentous in their practical bearings as the reports on the relation of Christianity and government in the United States.

It is hoped and desired, therefore, that this Conference will be made the occasion of a great demonstration of the American people in support of their national Christianity. The evidence which establishes our claim to be in some real and important sense a Christian nation, as found in our history, our laws, our judicial decisions and governmental usages, will be marshalled and arrayed in suitable reports, addresses and publications as never before in the history of the nation. We hope to put an end to the misrepresentations by which the United States is constantly referred to abroad as an example of a nation and government without any religion, and we hope to furnish an arsenal from which the friends of our national Christianity will be able to draw invincible weapons for years to come.

We hope, moreover, that this Conference will be of profoundly religious interest; a great step toward a genuine revival of national religion and toward a true turning of the nation to God in repentance and reformation. In a design so reasonable, so patriotic, so beneficent, we believe we can rely on the sympathy and co-operation of Christian citizens generally and on the favor and help of the

Spirit and the Providence of the Christ.

May we not, therefore, appeal hopefully to you to whom these words may come to make an earnest effort to be present at this Conference? Our country needs you. The cause of good government needs you. It cannot succeed without you. Come and cast the weight of your presence and your personal influence on the side of your country's welfare, in behalf of the cause of Christ, and for the good of the uncounted millions, who will be involved in the destiny of this nation in future years.

S. F. SCOVEL, D.D., LL.D.,

Pres. Nat. Ref. Assn.

T. P. STEVENSON, D.D., LL.D.,

Corresponding Secretary.

AN APPEAL FOR PRAYER.

Those who are arranging for the approaching World's Christian Citizenship Conference appeal for earnest, importunate and persevering prayer by all friends of the undertaking.

1. *Because this Conference is the first of its kind in the history of the world.* There are no precedents to follow, no programs of previous assemblies from which suggestions may be drawn, no foundations laid on which future progress may be builded.

2. *Because the ends sought in this Conference are strictly biblical or scriptural ends.* It is foretold that great voices shall yet be heard proclaiming "the kingdom of the world is become the Kingdom of our Lord and of His Christ," and that "all kings shall fall down before Him, all nations shall serve Him." This Conference is called to consider the principles on which this mighty change is to be wrought out in human society, and how Christian effort in all countries may be most wisely directed to this result.

3. *Because of the difficulties of the task.* The secular idea of civil government widely prevails. The so-called

Christian nations are seeking material prosperity rather than "the Kingdom of God and His righteousness." Even Christian men are swept along with the powerful currents of the national life. There is danger that the great nations of the Orient, awakening now from the torpor of centuries, will be swept into the stream of a purely material civilization. The voice which would call all nations to recognize the higher ends of national life must be, for the present, "a voice crying in the wilderness." This mighty task must not be essayed in the wisdom or the strength of the flesh. Only one Power can give success. That Power is the Spirit of the Living God. His help is promised in answer to prayer. It can only be obtained by prayer. It will surely be withheld from those who do not pray. Therefore this appeal.

4. *In view of the sure promises of ultimate and glorious success.* We know that all nations whom God has made "shall come and worship before Him" (Psalm 86, 9), and that "the nations shall be given to Christ for His inheritance" (Psalm 2, 8). In past years most governments of the earth have been wielded by Satan as his chief instruments of opposition to Christ and His cause. Our Saviour was first sought by the sword of Herod, and died at last by the combined action of the Jewish and Roman powers. Is it not time that He should have the active service, in their proper sphere, of the powers which have so long opposed Him? And will not God "be inquired of by His people for these things to do it for them"?

Moved by these considerations, will not Christian citizens, before whose eyes these words may come, pray for the blessing of God on the approaching Conference; for special guidance in completing the arrangements for it; for a blessing on the

words which shall be spoken, on the decisions which shall be reached, and on the reports which shall be published. And shall we not also pray that the eyes of men may be opened to see in the Word of God, in all the languages into which it has been translated, the Christian principles of civil society; that Christian citizens in all countries may stand more firmly and more intelligently for these principles, and that the nominally Christian nations may learn to illustrate better the meaning and results of Christian civil government, and its consistency with individual and social liberty and with all human welfare.

SACRIFICIAL GIVING.

"Jesus sat down over against the treasury, and beheld how the multitude cast money into the treasury." And they were all unconscious of the Observer.

On what principle, first among others, does the Master shape His judgment of our giving? Mere living becomes real life when it becomes sacrificial. We begin to operate with vital force when we cross the border into the land of sacrifice. So long as we remain among the superfluities we are in the shadowy realm of existence, and we have not begun to live.

We do not come within the range of the heavenly standards until all superfluities have been peeled and stripped away. The things that we can ill spare carry part of ourselves, and are alive. "He that spared not His only Son," the One He could not spare, gave Himself with the gift, and in the wealth of the sacrifice our redemption was born.

Here is a man who can spare a guinea for the foreign field. He has no hesitation about the offering. Nay, he can even relegate the matter to a clerk, and on the recurring days the amount is paid with the regularity of the sunrise. It oc-

casions him little or no thought. He is dealing with the superfluities, with the mere selvedge of the web.

But he has one child, the pride of his heart, the hope of his life. And one day a strange fire is kindled in the lad's heart, and a strange light comes into his eyes, and the lad knows himself to be called of God to the foreign field. "Father, I want to be a missionary." And the light fades out of the father's sky, and the hopes of a life tumble down like temples built in dreams. "I want to go away!" "Take now thy son, thine only son, whom thou lovest - - - and offer him for an offering upon one of the mountains which I will tell you of."

That is the experience which shatters. That is where experience ripens into life. The guinea was given, and nothing with it. The lad was given, and a life went with him, and there were blood marks all along the way. It is the things we can't spare which make our offerings alive.

You hear a call to service. An appeal is made for workers among the children of disadvantage and want. You say you had no time to spare. Perhaps if you had much time to spare the Master could not use it. I mean that if you had superfluities you might treat them as superfluities and they would be impotent for service.

"I can easily spare half an hour. I shall be delighted to offer that!" No, it's the half hour we can't easily spare for which our Master is hungry.

You say you have been "teaching all the week," and it would be "hard lines" and just because it would cost you something, and just because the offering would be blood money, it would tell tremendously in the treasury of the Lord.

It is when you get home from your work at night, and there's the promise of slipped ease, and inviting music is at

hand, or an alluring book at your elbow, and you feel the fascination of it all, and then you hear the cry of human need, like a moaning wind down a dreary street, and you rise, tired, though you are, with honest work, and you put on your coat again and you go out into the cheerless night, and to a still more cheerless slum, to take Christ and cheer to the victim of night—it is then you begin to live and to raise others from the dead.

It is the hour cut out of the vital day, it is that piece of time cut right out of your sweet home life, and given to the poor, that will be the season of miracles, for “if a corn of wheat fall into the ground and die, it bringeth forth much fruit.”

It is when our giving, whether of money or strength or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.—*Rev. J. H. Jowett, D.D., in The Christian World.*

THE BIBLE RULE FOR GIVING.

“As I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God hath prospered him.”—I. Cor. 16:1, 2.

Here is the language of authority—“I have given order.” It is a command. We must note, however, that the command did not concern the collection itself, to which he referred, but it concerned the mode in which they were to make it. The collection itself was a Christian obligation. He therefore took it for granted that they would *in some way* comply with it.

But the mode of making it was a proper subject for apostolic direction. Now, concerning this collection, he says (“for which I do not make a commandment (II. Cor. 8, 8), but speak by occasion of the forwardness of others and

to prove the sincerity of your love”), you are to observe the same rule which I have already given to the churches of Galatia.

This rule, extended from Galatia to Corinth, is also extended to us, as given by inspired apostolic authority. And it ought to have the same authority with us as the equally definite instructions given in this same Epistle on marriage, Church discipline, and the Lord’s Supper. It is evident that the general impression about this rule is, that it is good but not authoritative for us, a matter of choice, rather than of Christian obligation; and many think that the common way is good enough, and many more do not think about it at all. We need only reply, that since the rule is intrinsically good, since it is based on the well-settled obligations of riches, since it has general Scripture support, and since it nourishes pure liberality, it has sufficient authority in itself to be an obligation. We need not hesitate to bind the conscience by the Apostle’s words, “*I have given order.*” The advantages of the rule will endear it in practice. And it is because the authority of the rule has been so much disregarded, that the evils have walked in as through open gates. Doubtless it will seem strange to many to read so wide a charge of neglect to comply with a rule which has the authority and blessing of a commandment. But the charge is fairly made. And it is our special object to influence and confirm men in a better way.

Note next, that this command is for *every one*. “It is not the rich only that are commanded to give of their abundance, but the poor of their poverty. If benevolence is a duty, all must discharge it. If it is a privilege, all are entitled to its enjoyment.” If we are not faithful in that which is least, what shall we be, should God give us more? Do we not provoke Him to take away even that

which we have? Let all then, rich and poor, take part in this grace cheerfully, and as God hath prospered them.

Note next, that the collection was to be made *every Lord's Day*. It is not said directly that the collection was to be made in the church; yet, this is a necessary inference, for the Apostle wanted to avoid gatherings when he came, and this would have to be done if each one kept his weekly gift at home.

The fact is, that collections are not an intrusion on Sabbath worship. They rather belong rightfully and appropriately to the day. "We must not only worship God, but 'do good on the Sabbath.' The Sabbath celebrates the most joyful event in the history of the world, the resurrection of the Son of God; how appropriate, then, that deeds of charity should mingle with songs of praise to our risen Redeemer." And since benevolence is a religious exercise, a grateful tribute to God, the time best suited to it is the holy day and the joyful convocation, when the affections are most elevated, and the heart most sincere.

These collections were thus directed to be made weekly. But many persons in these days of extended enterprises cannot tell week by week how God has prospered them, that is, they cannot tell the state of their business, and the amount of their gains for such short periods. Some can only do it by the month, the quarter or the year. The spirit of this part of the law will then be fulfilled by selecting some such convenient and stated period, devoting a certain proportion of all its gains to the Lord, and giving it out as He calls for it. "It should be frequent enough to keep pace with his earnings. It ought to be stated, that it may not be forgotten."

Note lastly, that this passage directs, with divine authority, how we are to determine the amount of our gifts to the

Lord, during any stated period of time.

There are two kinds of claims upon our substance; the one belonging to ourselves, our families and our business; the other, belonging to the Church, the poor and the world at large. They are both rightful claims. But the one may be called our own claims, the other the claims of God; the one the claims of nature, the other the claims of grace. Now, how much shall be given to the claims of grace, and of God? There is but one right mode of determining. The passage authorizes but one. It therefore forbids the common and uncertain mode of leaving it to the so-called "dictates of Providence," or the liberal feelings of the moment. It is this common mode from which the common evils discussed before have sprung. The mode authorized and directed is that which is familiarly called tithes. A definite amount is to be given, in a stated time, to all God's causes put together; this definite amount being a certain proportion of your income for that time. In this way only do you give "as God hath prospered you."

Let me restate it. It is made your duty in this year to give to God's glory *a certain (not an uncertain) amount of money*. And this certain amount is to be ascertained by its being a definite proportion (or percentage) of all God's blessings to you. The total amount being thus determined, then God leaves it to your intelligent judgment to divide it. If you have a fixed income, you know in the beginning of the year *exactly* how much you are to give away in it. If you are in business, you can base your charities on estimates. Every good business man can estimate at any time how he is succeeding; and at the close of the year, he, too, can make his account with the Lord exact.

—*Presbyterian Tract.*

WOMEN'S DEPARTMENT.

Mrs. T. H. Acheson and Mrs. J. S. Martin, Editors.

MISSION STUDY.

CONDUCTED BY MRS. F. M. WILSON.

WESTERN WOMEN IN EASTERN LANDS.**LESSON II.—CHAPTER II.**

The lesson deals with woman's life in the Orient.

Make the lesson a contrast between women of the West, where "ladies first" prevails, and those of the East, where "ladies last" is the rule.

Use the tests recommended by Dr. Dennis, on page 46, and determine the status of the Eastern woman by (1) the estimate put upon her; (2) the opportunity given her; (3) the functions assigned her; (4) the privileges granted her, and (5) the service expected of her.

Do not fail to make clear that we of the West are what we are because of the religion of Christ, and that they of the East are what they are because of their religion. The wrongs and abuses of Chinese, Hindu and Moslem women are sanctioned by their religion and are the natural outgrowth of the teachings of the founders of their faiths. See this in

1. What Confucius taught: Man supreme; woman's three obediences; her business; divorce.

2. What Buddha taught: Woman's immortality; customs of common life among Chinese, Japanese, and Korean women.

3. What Mohammed taught: Moslem theory and practice; Moslem testimony; Missionary testimony.

4. What Manu taught: Seclusion; child marriage; enforced widowhood; consecrated prostitution; religious obscenity.

Contrast the teachings of Jesus as pre-

sented in the Bible, showing (1) the prominence assigned to women in the Bible, (2) the tone of moral purity that pervades the Bible, and (3) that in the Bible are enunciated principles which will lead to the complete emancipation of women.

Answer the objection sometimes made that in Christendom, too, we have the white slave traffic, the red light district and other forces degrading to womanhood by pointing out that in non-Christian lands these wrongs and injustices are sanctioned by the people and are unashamed, because embedded in their religion, while in Christian countries they are recognized as sin, and known to be contrary to all religious standards and practices.

The hope of Oriental womanhood is the gospel of Jesus Christ. Do not overlook our share in the realization of that hope.

Have a season of prayer for heathen women—those of Syria or China, perhaps.

Five women impersonating a Hindu, Chinese, Moslem, Japanese and Korean could each tell of woman's life in the country she represents, from facts given in the book. They might dress in costume.

Trace on the map during the meeting "The Empire of the Mother-in-law," India, China, Japan, Korea and the Moslem countries. Contrast with "The Mother's Empire" in Christian lands.

Hang side by side two large circles drawn on paper or muslin; one entitled "Where they have family meals," the other "Where the wife takes what is left." One includes all Christian coun-

tries, the other all non-Christian. Write the names of the countries in each. Note the contrast.

Make a chart, showing the relative number of Christian women in the world. Paper or muslin, three yards long and half a yard wide. Leave six inches at top, and print "The World's Women" across it. With a margin on either side make six two-inch columns. Beginning at the left, head the columns "Christian," "Japanese," "African," "Moslem," "Indian," and "Chinese." In column one put 45 little gold seals or wafers. Each seal represents 1,000,000 women. Japan gets 25 blue seals, Africa 55 black, Moslem lands 100 green, India 146 red, and China 210 yellow. If seals cannot be had, use dots made of different colored crayon or water colors.

THE WOMEN FOR WHOM WE ARE PRAYING.

I have been asked to write something about the women of China, and while I do not pretend to be an authority at all on this vast subject, perhaps some of the things observed during a very brief stay in that land may help to make our prayers for our sisters there more intelligent.

The people among whom we work are mostly poor, and the homes are bare of comforts and even what we call necessities. One of our lady physicians who was lately called to the home of the official in Tak Hing, wrote that the wife had little to make her comfortable, and that our lady missionaries were quite well enough clad in calico wrappers to call on her. It is true that in coast cities many of the Chinese have good homes, but this is, at least indirectly, on account of contact with the foreigner. Away from such influence, their homes are dirty, uncomfortable, unventilated, and unattractive in every particular. In many cases one room

serves as sleeping room for the family, the pigs, chickens, and such other live stock as they possess. The Chinese woman seems to have no idea of home-making and house-keeping.

But sadder is her social position. Everywhere she is kept in ignorance and is treated as inferior to man. She is not even allowed to eat with her husband. Even among the wealthier classes, where her life is one of comparative ease or idleness, she is kept in ignorance; such ignorance, that she is stupid and does not even know that she is capable of being educated. We knew of an educated Chinaman, in another mission field, who was friendly to the missionaries, but whose wife was so ignorant that he was ashamed of her and would not allow the missionaries to meet her. Woman's position is even worse than that of the beast, for the Chinaman is kind to animals, but he is not kind to his wife.

What a message of life and joy we have for these poor women. Many Christian women have hard lives and trials that are too heavy to bear alone, but they have the never-failing help of our loving Saviour, while these poor, down-trodden sisters have nothing but darkness and despair. Their minds are filled with horrible superstitions and sin. And there are about 750,000 of these women and girls for whom, as a Church, we are responsible. This great company of women and only one school for girls, which can receive only about twenty-five, and one school where women are taught to read the Bible. And the girls' school, so far, has always been taught by the wives of our missionaries, or by those appointed to other duties.

Much has been done in other parts for women. They have been lifted from the darkness of ignorance and prepared for positions of influence. Already in other

parts of China women are coming to the front. They are editors of women's papers, leaders in women's work, physicians, nurses, teachers, etc. They are proving bright and efficient.

We wish to and can do as much for those in our own field. A beginning has already been made. Our first convert was a woman. We have a dear Bible woman, one of the most influential members of the congregation, and one who is doing much good. Quite a number of girls have been in the school for a longer or shorter time, and there is a little company of women who are Christians, some making their profession in the face of great persecution.

To-day, in spite of the belief that women should not or could not be educated, more girls are coming to our school than can be received. What a cry for help those 750,000 sisters send out to us. How gladly we should respond with our prayers and efforts.

MRS. R. A. BLAIR.

COMING TO US FOR THE GOSPEL.

There is perhaps hardly a member of the great reading public who has not been appalled at the figures that have been given us in the recent census report—ninety and one-half millions of people in the United States!—ninety and one-half millions of living souls! Who are they? As we look at the classified statistics, before our mind there comes a more or less shadowy impression of an instreaming Christless immigrant horde that has filed in through our ports, and has scattered here and there, taking up the fight for an existence with the hope that in new quarters the struggle might be against fewer odds. Side by side with these are counted the native-born rich and poor, educated and ignorant, Christian and non-Christian.

The presence in such wonderfully vast

numbers of the first class challenges us to answer why these foreign-born have come? From our standpoint we answer that the relation between industrial activity and immigration has invited them; but from God's standpoint we think the answer is that they might find the Christ. We have not taken Him to them, so they have come to us. Certainly no missionary society within whose territory these strangers are placed will ask, "What shall our work be?" Formerly the work has been to send the gospel, but surely God is showing us an added duty to give the gospel.

How shall it be done? Following is a brief outline of the work as planned in Beaver Falls:

First, to secure from Rev. Losa, a converted Bohemian minister who has an institute both in Coraopolis and Pittsburg, a man to investigate the field, finding out the different nationalities and number of each. As a rule, there are Italians, Magyars and Slovacs, which includes Croations, Lithuanians and Slovenians. Work taken up among one nationality means the exclusion of other nationalities, as they do not work together.

Second, to have classes, either day or night, Bible and industrial. It is the plan to have two or more members of the missionary society take charge of the work for a week in turn.

Might this not be made one of the strong departments of the work of all of our missionary societies, and thus add to that great multitude who shall "sing a new song," saying "For Thou wast slain and hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation. Blessing and honor and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever."

DELL WALKER.

PROGRAMME OF MISSION CONFERENCE.

TO BE HELD IN THE

8th Street Church, Pittsburg, Pa.,
at 2:30 P. M., Nov. 10, 1910.

MRS. R. A. STEELE to Preside.

Praise Service 2:30 to 3:00
Conference on Mission Study 3:00 to 3:30

1. Why Encourage Mission
Study Classes? 3:00 to 3:10

2. Who Should Belong to
Miss'n Study Classes. . . 3:10 to 3:20

Open Parliament. 3:20 to 3:30

Conference on Mission

Band Work 3:30 to 4:00.

1. How to Organize and
Conduct a Mission
Band 3:30 to 3:40

2. Results to be Attained in
Mission Band Work. . . 3:40 to 3:50

Open Parliament. 3:50 to 4:00

Conference on Thank-

Offering 4:00 to 4:30

1. What Constitutes a
Thank Offering. 4:00 to 4:10

2. How Increase our
Thank Offering. 4:10 to 4:20

Open Parliament. 4:20 to 4:30

Conference on Literature. . . 4:30 to 5:00

1. Our Literature 4:30 to 4:40

2. Our Women's Dept. in
OLIVE TREES 4:40 to 4:50

Open Parliament. 4:50 to 5:00

Adjournment. Social Hour.

EVENING SESSION.

Devotional Exercises. 7:45 to 8:00

Address, Miss Mattie Wylie. . 8:00 to 8:30
Psalm 67 S.M.

Address, Mrs. W. McCarroll. . 8:30 to 9:00
Psalm 72:15-16 C.M.

Benediction.

(Visitors will please bring lunch.)

Executive Committee of the Women's
Presbyterial Missionary Society of the
Pittsburg Presbytery will meet at 1:30
P. M., Nov. 10.

**REPORT OF LATAKIA CHURCH BUILD-
ING FUND.**

Amount reported to Aug. 31, '10. \$3015.03

Sept. 6, Rev. J. S. Martin,
Supt. Nat. Reform. 25.00

Sept. 16, Mankato, Kans., per
Mrs. B. W. McMahan 17.00

Sept. 16, Kansas City, Mo., per
Mrs. Mary Lowe. 25.00

Sept. 19, Clarinda, Ia., per Mrs.
Margaret McKeowan 60.00

Sept. 22, Denver, Colo., per Miss
M. J. Carswell. 25.00

Total to Sept. 30, 1910. \$3167.03

MRS. J. R. COPELAND,

Parnassus, Pa. *Treasurer.*

EDITORS' NOTES.

We are happy to announce to our readers that Mrs. R. A. Blair has kindly consented to take charge of a page in the Women's Department, specially adapted to young people's work. She will, from time to time, give fresh news from our different mission fields, of special interest. Having spent some time in the foreign mission work, she knows the needs, and is willing to lend a "helping hand" to create a deeper interest among the youth of our Church in doing mission work.

Send direct to her any suggestions you have found helpful in your societies. Address College Hill, Beaver Falls, Pa.



We desire to call special attention to Mission Study conducted by Mrs. F. M. Wilson. We consider ourselves most fortunate in being able to secure Mrs. Wilson to do this work from month to month, and trust that the women of our Church will show their appreciation of her service by carefully following her suggestions for study each month. Let us have the best year yet in Mission Study.

EDITORIAL NOTES.

At the meeting of the Board of Foreign Missions, Tuesday, Sept. 27, 1910, Miss Annie J. Robinson, a member of Brooklyn (N. Y.) Congregation, was appointed to Tak Hing Chau, China, to be connected with the hospital there as trained nurse. We publish the following sentences from many recommendations

to apply;" "It would be hard to find a person of more deeply religious and spiritual life than I have always found her to be, and mingled with it is the sturdy North of Ireland pluck which has marked her career;" "I have the deepest regard and respect for her in every way, and consider her in many ways a wonderful woman in what she has accomplished. She makes many friends on account of her sterling qualities and kind heart;" "I would regard her appointment as a very decided gain to the missionary force of our Church."

Miss Robinson left New York Monday, Oct. 10, intending to sail on Wednesday, the 19th of that month, from Vancouver on SS. Empress of India for Hong Kong. She carries with her the good wishes of many friends, and will have their prayers for her success in the foreign field.

The appointment of Rev. D. Raymond Taggart, of Beaver Falls, Pa., as missionary to China, was announced in OLIVE TREES for September, with extracts from many testimonials to his character and special fitness for foreign service. Mr. and Mrs. Taggart left home Monday, Oct. 3, 1910, and sailed from San Francisco for Hong Kong on the SS. Asia, the 10th of that month. They will have a place in the prayers of the Church.



MISS ANNIE J. ROBINSON

presented to the Board that the churches may know her qualifications for so important a position: "Peculiarly fitted for the work, first, because of her spiritual life, and, secondly, because of her professional efficiency;" "A young woman of refinement and of a high type of Christian character, she can be depended on to faithfully fulfill the requirements of any position for which she may see fit

to apply;" "It would be hard to find a person of more deeply religious and spiritual life than I have always found her to be, and mingled with it is the sturdy North of Ireland pluck which has marked her career;" "I have the deepest regard and respect for her in every way, and consider her in many ways a wonderful woman in what she has accomplished. She makes many friends on account of her sterling qualities and kind heart;" "I would regard her appointment as a very decided gain to the missionary force of our Church."

✻

The following card from Rev. Dr. Jas. S. Stewart will be welcome news to the Church:

"10 P. M., Sept. 24, 1910.

"We are now under way for Latakia. We have seen and called on the missionaries at Larnaca and Mersina, and Revs. S. Edgar and Jas. Martin called on us to-day at Alexandretta. Our voyage could not have been more pleasant. We hope to

worship with our brethren at Latakia tomorrow, and give thanks for our Father's gracious care."



Dr. John Peoples, medical missionary at Mersina, Asia Minor, met his *fiancee*, Miss I. Evadna Sterrett, on the arrival of Dr. Stewart's party at Beirut, and a cable received at Philadelphia, Pa., dated 9/28/10, 8:30 P. M., read as follows: "Married Wednesday.—PEOPLES."

2. Mrs. T. H. Acheson, 117 W. McIntyre Avenue, N. S., Pittsburg, Pa., and Mrs. J. S. Martin, College Hill, Beaver Falls, Pa., will act as editors of the "Women's Department," and articles intended for publication in this department may be sent to either address.

3. At the request of the "Women's Department," all new subscribers for OLIVE TREES for 1911 will also receive the December number for 1910:



MRS. D. RAYMOND TAGGART



REV. D. RAYMOND TAGGART

Special attention is called to the following announcements:

1. The price of "Western Women in Eastern Lands" is 30 cents in paper or 50 cents in cloth binding; or by mail, including postage, 35 cents for paper cover and 57 cents for cloth. Persons ordering the book through the Mission Study Secretary will please inclose postage.

MRS. ROBERT M. PEARCE,
1835 Fourth Ave.,
Beaver Falls, Pa.

THIRTEEN NUMBERS FOR ONE DOLLAR.

But, in order that this plan may be successfully carried out, it will be necessary for us to know the approximate number, and, if possible, have the names of new subscribers before the first of December, that the edition for that month and the following year may be sufficiently large to meet the demand, and yet not so far run over the demand as to involve us in unnecessary expense.

The Board of Foreign Missions renews its original call for

TWENTY-FIVE ADDITIONAL MISSIONARIES: MINISTERS, PHYSICIANS, TEACHERS AND TRAINED NURSES.



The official report of action "taken with great heartiness and unanimity" at the Laymen's Missionary Conference, held at Greensboro, N. C., Oct. 3 and 4, contains the following statement:

"We find, on careful examination, that even now, after the special efforts of the past year, not over 60 per cent. of our Church members are systematic contributors to the work of missions. For the sake of our Church members themselves, as well as for the sake of Christ and the needy world, we believe that our efforts should be earnestly and prayerfully directed to securing definite subscriptions from

the remaining 40 per cent. of our Church members, together with as many adherents as can be enlisted. We call very serious attention to what we regard as a great and fundamental mistake, viz., for the heads of families to subscribe for their whole families, instead of each member of the family being led to make a definite personal subscription, to the work of evangelizing the world. The grace of giving and the habit of giving should be cultivated and developed in every individual life. This grace and this habit can be developed far more easily in childhood and youth than in maturer years. We, therefore, set before ourselves the purpose of enlisting absolutely the whole Church membership as individual, systematic and proportionate givers, according to the Scriptural principles enunciated in I. Cor. 16, 2."



Through the efforts of the Women's Department eighty subscribers have been secured for OLIVE TREES for the three months ending December, 1910. The first Congregation to report this missionary monthly taken in every family is Cedarville, Ohio.



An advance movement in foreign missionary work demands not only a large increase in the number of laborers, but a large increase in contributions for their support. The first Sabbath of December is the date on which the offerings are to be made for the Missions in the Levant, and the full appropriation of \$17,500 will be required to meet salaries and field expenses. The Board solicits the hearty co-operation of ministers, elders and people in this matter. The money that we handle belongs to the Lord, and, in answer to prayer, He will certainly put it into the hearts of His servants to provide the necessary funds to cover present deficits and carry forward the work of the year without incurring any debt.



As we go to press the mail brings us, from Student Volunteer Movement, New York, "The Decisive Hour of Christian Missions" by Mr. John R. Mott. Notice will appear next month.

FOREIGN MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

REV. JAS. S. STEWART, D. D.....	} <i>Latakia, Syria.</i>
REV. ANDREW J. MCFARLAND.....	
REV. SAMUEL EDGAR.....	
J. M. BALPH, M. D.....	
MISS MATTIE R. WYLIE, on furlough	
MISS MAGGIE B. EDGAR.....	
MISS F. MAY ELSEY.....	
MISS A. LOUISA CROCKETT.....	
REV. ROBERT E. WILLSON.....	} <i>Mersina, Asia Minor.</i>
JOHN PEOPLES, M. D.....	
MISS EVADNA M. STERRETT.....	
MISS ELMA FRENCH.....	
REV. WALTER MCCARROLL, on furlough	} <i>Larnaca, Cyprus.</i>
REV. J. D. EDGAR.....	
MR. CHARLES STEWART.....	
REV. A. I. ROBB, D. D.....	} <i>Tak Hing Chau, West River, South China.</i>
REV. J. K. ROBB.....	
REV. JULIUS KEMPF.....	
REV. WILLIAM M. ROBB on furlough	
REV. ERNEST C. MITCHELL.....	
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MISS IDA M. SCOTT, M. D.....	
MISS JENNIE DEAN.....	
MISS ANNIE J. ROBINSON.....	

HOME MISSIONARIES OF THE REFORMED PRESBYTERIAN CHURCH IN 1910.

REV. W. W. CARITHERS, *Indian Mission,*
Apache, O. T.

REV. W. J. SANDERSON, *Southern Mission,*
Selma, Ala.

MR. WILLIAM CARSON, *Jewish Mission,*
800 So. Fifth Street, Philadelphia, Pa.

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Syrian Mission, Mission in China and Church Erection—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Domestic Mission; Southern Mission; Indian Mission; Testimony Bearing; Sustentation; Theological Seminary; Ministers', Widows' and Orphans' Fund; Literary; Students' Aid—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Jewish Mission—Dr. S. A. S. Metheny, 617 N. 43d Street, Philadelphia, Pa.

Aged People's Home—Mrs. A. G. Wallace, 235 Fourth Ave., Pittsburg, Pa.

National Reform—Mr. J. S. Tibby, 411 Penn Building, Pittsburg, Pa.

Transportation Agency Board of Foreign Missions Reformed Presbyterian Church

All questions relating to Railway and Steamship Rates
for Missionaries and Freight should be addressed to

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